

BFM statement OK as is, say former SBC presidents

DALLAS (BP)—"The wording of the scripture portion of the statement of Baptist Faith and Message has served Baptists well since the New Hampshire confession of faith and to change it would only do harm to the fellowship," says Herschel H. Hobbs.

Hobbs was chairman of the committee that in 1962-63 reviewed and revised the 1925 statement of Baptist Faith and Message. Their work was approved in the 1963 statement on Baptist Faith and Message which was reaffirmed last year in Los Angeles.

Former SBC President Adrian Rogers said recently in Rome, Ga., he felt much of the controversy in the convention could be eliminated if the wording of the Scripture portion of the statement were changed to read the Bible "is" truth rather than "has" truth without any mixture of error for its matter.

Hobbs said the terminology on the scriptures in the 1963 statement is identical to that in the New Hampshire confession of faith and also in the 1925 statement.

"It has served Baptists well for these many, many years," he said, "and I think it will continue to do so if we will recognize that the word 'has' may be interpreted in the sense of the word 'is.' To change it, in my judgment, would only do harm to the fellowship."

Hobbs recalled that Rogers said in Los Angeles last year that it was time to stop debating the statement of faith and get on with the work.

"I think we should let the action in Los Angeles lay this matter to rest and get on with the work God has given us to do," Hobbs said.

Several other former SBC presidents contacted by the Baptist Standard, voiced their opinions on the change. All opposed it except Jaroy Weber of Dallas, president in 1975-76.

Weber said he could accept Rogers' suggestion and said he had been told that Rogers or someone else would

bring a motion in New Orleans calling for the change. Owen Cooper, the Mississippi layman who was president in 1973-74, took issue with Rogers' issue about laymen not knowing the difference.

"I think he underestimates the perception of the layman," Cooper said, and added he was not in favor of "making a golden calf of the statement on Baptist Faith and Message."

Carl E. Bates, president in 1971-72, also commented on the layman angle, saying he didn't feel the whole discussion about the statement made any difference to them at all.

"I talk to a lot of them," Bates said. "They say, 'We are not interested in this battle you preachers have going.'"

Jimmy R. Allen, president in 1978-79, said the wording Rogers prefers is unnecessary. "The convention has decided on a number of occasions that we have an adequate statement," he said. "The fact is the statement is crystal clear... and speaks to the authority (Continued on page 4)"

Hospitals accredited

Both Mississippi Baptist Medical Center in Jackson and Baptist Memorial Hospital—Booneville have received full, three-year accreditation by the Joint Commission on Accreditation of Hospitals (JCAH).

JCAH is a private, not for profit organization created by and composed of health care organizations. About 7,400 facilities, services, and programs hold JCAH accreditation.

The 135-bed Booneville hospital is affiliated with Baptist Memorial health Care System, Inc., in Memphis.

The Jackson and Booneville facilities are affiliated with the Mississippi Baptist Convention.

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Discuss prayer, creationism

Bennett, Smith, and Young featured on TV broadcast

By Greg Warner
NEW ORLEANS (BP)—Three prominent Southern Baptists discussed a variety of religious and social issues for a television program to be aired by NBC June 13.

Planned as a preview to the Southern Baptist Convention meeting in

New Orleans June 15-17, the one-hour special features Harold Bennett, executive secretary-treasurer of the SBC Executive Committee, outgoing convention president Bailey Smith and Edwin Young, president of the SBC Pastors' Conference.

The program, "Toward 2000: A Bold

Mission," updates Southern Baptist progress toward preaching the gospel to every person in the world by the year 2000. The special is being produced by NBC in cooperation with the Southern Baptist Radio and Television Commission.

In an informal dialogue, with NBC correspondent Robert Abernathy, the group found topics of both mutual agreement and some polite disagreement.

Smith favors the proposed constitutional amendment to permit voluntary group prayer in public schools. Both he and Young said misinterpretations of the Supreme Court's 1962 and 1963 rulings make it necessary to restate the right of students to pray, although that right is essentially guaranteed by the First Amendment.

"The ruling has been in one limited area, in prescribed prayers or written prayers," Young explained. "But now many school boards have made a far-reaching thing that was never intended."

"There are many people who would disagree, who think for the govern-

ment to interfere in this particular area of religion is a violation of separation of church and state and on that principle would be opposed to a prayer amendment," said Bennett.

Smith said he expects the issue of school prayer to come up at the June convention in the form of a resolution, "and I think it would pass."

There was less disagreement on limiting military strength. Bennett said Christians are caught in a dilemma of balancing biblical peace teachings with the practical need of defense.

Said Smith: "We've got to make sure, if we do stop (the military buildup), that we are at least level to the Soviet Union. An unethical man may sign an agreement and then drop a bomb on you. So you've got to change the heart of a person."

The trio agreed messengers in New Orleans likely would address creationism and evolution. But they were all reluctant to ask the government to require schools to teach the biblical account of creation.

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Temple Church loves Hattiesburg

By Fitz McCoy

Temple Baptist Church of Hattiesburg set out in 1982 to actively share love with a city, and in so doing discovered that sharing is indeed a two-way flow.

The year is special because the city and the church are sharing an anniversary—the 100th for Hattiesburg, the 75th for Temple Baptist. The occasion seemed to call for something special on the part of the church. Temple Baptist has responded with an ongoing program called "Sharing Love With Hattiesburg."

It began with a concept in the mind of the pastor, Harry L. Lucenay, based upon studies of urban church work, a similar program conducted by another Baptist church in another state, and a desire to take the church into the community. From the concept, through prayer, planning and organization, it evolved into a variety of activities tailored specifically to Hattiesburg, involving hundreds of church members.

This concept of "sharing love" has meant going out and getting hot and tired and dirty, doing work for people who for various

reasons cannot do it for themselves. It has meant mowing lawns, trimming shrubbery, raking leaves, hauling trash; fixing leaky roofs and broken pipes, repairing porches, painting rooms.

It has meant baking cakes and delivering them to teachers, nurses, policemen, firemen, public officials at all levels of government; writing thank you notes to doctors, and making visits to hospital wards and nursing homes. It has meant special recognition for people who are in the community from foreign lands. It has meant these and other ways of saying to the people of the city, "Thank you for who you are and what you are doing." Even more importantly, interwoven throughout all the activity, it has meant a sharing of Jesus Christ.

"The role of servants preaching, teaching or singing has been emphasized in today's church so much that the church has become a 'come to us' structure," said the pastor. "It was never designed that way. The ministry of service through caring allows the church to become a 'go to the people' structure infiltrating the community

with innovative expressions of love."

Statistically, "Sharing Love With Hattiesburg" has directly involved more than 445 church members in active roles, and has involved many others in prayerful support. These 445-plus members have participated in 98 projects, for a total of more than 1,475 hours.

Organization of the program began early in the year, with the focus of activities planned for the month of March. Task forces were assigned to various areas of activity. The pastor selected a director for each of 10 task forces, and the directors in turn selected four or five key assistants. The people of the church were then given the opportunity to volunteer for service according to interests and were assigned to an appropriate task force. Each task force established its own agenda, performed its assigned tasks during the Spring, and met again to evaluate what had taken place and determine its future role.

The task forces and their directors are: home repairs, Bob Herrington; yard clean-up, Terry McWhorter; nursing

homes, Billy Browning; prayer, Nava Lou Stiglitz; hospitals, Robin Sims; city, county and federal officials, Joe Gordy; shopping centers, Gary Rush; internationals, Delois Smith; policemen, firemen and post office, Carolyn Aultman; and schools, Rose Marie Moore.

Comments of church members who have participated actively in the program indicate that they have been blessed by the experience; that they have received through the act of giving.

"I've met so many nice people," said one member. "They seem to really appreciate what we are doing."

"It feels good," said a young woman, "wiping perspiration from her face while raking a yard. 'It feels so good to be out here working for somebody who isn't able to work.'"

"I just didn't realize how much needed to be done," said another.

And what has been the reaction of the people of the city with whom love has been shared? Through letters, calls, and personal contacts, they have expressed what seems to be a heart-felt understanding

and appreciation of what the program is all about. A sampling of these expressions:

"I would like to express my deepest love to Temple Baptist Church and to the Task Force that swept my yard and painted my bedroom. Only the love of Christ would inspire people to do this wonderful thing."

"I thank God for your desire to share your love with us. What a wonderful spirit you have."

Other notes of appreciation came from the fire department, hospital, schools, and the English Language Institute.

"Sharing Love With Hattiesburg," in its evolution from concept to reality, seems to have struck a responsive chord with the

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A "Sharing Love With Hattiesburg" cake is delivered to Mayor Bobby Chain (left) for employees at City Hall. The cake was presented by Harry L. Lucenay (right), pastor of Temple Baptist.



Members at Temple Church in Hattiesburg have been "Sharing Love With Hattiesburg" by cleaning up yards. From left are: Gail Gower, Temple Bush, Tracy Richmond, Peggy Miller and Patsy Kramer.

Scottish family's crisis sparks genuine fellowship

RICHMOND, Va. (BP)—A Baptist family from Scotland experienced Christian fellowship in action when a freakish injury hospitalized their 3-year-old son in Richmond, Va.

Pastor Laurie Dennison of Motherwell (Scotland) Baptist Church, his wife, Gwen, and their two sons had been in the United States just a few days on a combination sabbatical-vacation when the unexpected happened.

Their younger son, Peter, fell in a shallow stream of a Richmond park. What appeared to be a routine cut on his knee became considerably more serious. Too different waterborne bacteria had entered his system. Peter's temperature shot up and the infection threatened permanent damage to his knee.

Gwen, a nurse, stayed with her injured youngster—irrigation tubes protruding from his knee—around the clock at a Richmond hospital for 10 days. She and Dennison remain anxious about Peter's leg, which doctors say could still suffer permanent arthritis, limited growth, or both.

"I would hate to think what would have happened to us if we had been in a strange land without a Christian connection," said Gwen the day before she and the boys returned to Scotland.

The Foreign Mission Board, where Dennison met with staff members, provided housing during the family's extended stay; a staff member lent them a car; and staff wives and church groups provided meals and care for their other son, Stephen, 6.

Gwen said the family was encouraged, knowing friends in Scotland, Canada, New Jersey and the Richmond area were praying for them.

The hospital staff bent regulations to move Peter into a private room so she could stay with him, and relaxed visiting hour restrictions for Dennison and

Stephen. Hospital employees offered to take Stephen on outings.

Scott B. Anthony, the orthopedist who treated Peter, made follow-up calls and took both sons swimming, carefully exercising the injured knee in the pool.

Now Dennison, his family back in Scotland, has continued his sabbatical—with stops at the Home Mission Board, Southern Baptist Convention and foreign missions conference at Ridgecrest, N.C.—hoping the remainder of his trip will be less eventful.

Association lends to church in financial trouble

By Tim Nicholas
"Help save North Jackson Baptist Church. Bond payment due; short of funds. Send contributions to..."

This classified ad in Jackson's papers was the last ditch effort in late April of a struggling Baptist church in Jackson to avoid forfeiture of a bond note.

The northwest Jackson church was facing the spring payment of the principal and interest on a bond that the church had barely paid up on in 1981.

The ad resulted in a couple of hundred dollars in contributions from individuals, but was not the solution the church needed. Instead, help came from the Hinds-Madison Baptist Association. The missions and executive committee of the association voted unanimously to lend the church \$10,000 to be paid back in 1986 after the bonds are paid off. Now, total indebtedness is only about \$74,000 on the bond, plus the \$10,000 from the association.

North Jackson Baptist Church was born just over 10 years ago as Hanging Moss Baptist Church, named for the street it occupies. White people began moving out of the community and black people began moving in. In early 1979, the church formally voted to accept blacks as members. And in October of 1980, the members changed the name to North Jackson Baptist

Church to reflect the aim of serving the entire community.

Membership dwindled from about 200 to the present 15 families who now attend. There are only a smattering of blacks in attendance. Much of the changes in attitude of the white members toward blacks, say the whites, is due to one black couple, Edgar and Virginia Marshall. When the couple was looking for a home in Jackson before moving from Chicago, Mrs. Marshall saw the church sign which said it was a "Bible believing-teaching church". She wrote the pastor and said they were looking for a church like that close to their home. The pastor, then, Cecil Brasell, welcomed them, she recalled with open arms. At that point the church made their open door policy formal, though the church lost a few members afterwards.

Though members fell away, the indebtedness which began as \$275,000 in 1970, did not. The first few years the church only paid interest. Now the notes on the interest and principal are due regularly. The church's pastor, Curtis Burge, is only part time, because of tight funds, as is the song leader, Gil Powell, a recent music graduate of Mississippi College.

It was a tight go last year when the

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Bristers volunteer to inform Mississippians

By Tim Nicholas

Volunteers are leading volunteers. Nolan and Frances Brister are working two mornings a week as volunteers in the Mississippi Baptist Convention Board's Brotherhood department. Their job is to organize and promote mission volunteerism among Mississippi Baptists.

Both retired, he as VA chaplain, she as a bank teller, the couple had always planned to do mission work at retirement.

He bought a new pick up and travel trailer, planning projects in the Northwest. But Nolan Brister is an only child and his 89-year-old mother's needs helped them decide to limit their involvement to Mississippi.

Paul Harrell, Brotherhood department director had asked the Bristers' pastor, Lannie Wilbourn, of Pine Lake Church, Rankin County, if the couple might be interested in helping to organize volunteer information and link-ups. Wilbourn said yes and Harrell invited them to try one morning a week. After a month, the couple committed themselves indefinitely and decided one morning a week was not enough. Now they work Mondays and Wednesdays.

What they are doing is gathering all the possibilities for mission service for Mississippians and helping volunteers make connections for service.

With 42 years in ministry behind him, Brister says his philosophy has become "inform the people and the Lord will lay it in their hearts to respond."

He was already volunteering one day a week at the VA nursing home with visiting, song festivals and has been on the Montana Suit Fund committee for two years. That committee raises funds to purchase new suits for Montana pastors each year. She is church WMU director and participates in a share group.

The couple said that they would be making information available to Mississippi Baptists (through such channels as the Baptist Record) concerning mission opportunities including those close to home. "There are things in Mississippi they can do," said Brister. "and they don't have to expend a great amount of money." He mentioned needs at such places as Hart Center in Jackson, the Baptist Children's Village in four places, Central Hills Baptist Retreat at Kosciusko, and Backyard Bible Clubs all over the state.

Said Mrs. Brister, "I think the Lord has called all Christians to work for him." She added, "I prayed the Lord would direct us into something meaningful... if we can help other people in this area, I think that's what the Lord would have us to do."



Frances and Nolan Brister

Christensen will lead Jackson seminar

"Gaining Through Losing" a book by Evelyn Christensen, will be taught by the author during a seminar June 26 at First Baptist Church, Jackson.

The seminar begins at 9:30 a.m. and concludes at 3 that afternoon. Cost is \$7.50 per person, and includes lunch. Deadline for registration is June 12 with no refunds made after that date.

Evelyn Christensen has also written "What Happens When Women Pray?" and "Lord Change Me." She leads prayer conferences across the country and lives in St. Paul, Minn.

Send reservations to Ethel McKeithen, Box 530, Jackson, Miss. 39205. Make checks to Woman's Missionary Union, which is sponsoring the seminar.

Wrapup

Historians trace SBC growth from site of earliest church

CHARLESTON, S. C. (BP)—Southern Baptist historians traced the denomination's rapid expansion from its earliest origins, meeting in the city where its oldest congregation is celebrating its 300th birthday.

South Carolina Baptists and Charleston's First Baptist Church must be given an important place in those beginnings Robert A. Baker told the joint annual meeting of the Southern Baptist Historical Commission and Society.

Baker, retired chairman of the church history department at Southwestern Baptist Theological Seminary, was awarded the Historical Commission's first Distinguished Service Award for longtime contributions to Southern Baptist history.

He noted that William Screven "organized a Baptist church in Kittery Maine, on Sept. 25, 1682, and that he and his church migrated to South Carolina in 1696. . . . The best evidence reveals that Screven brought his church to Charleston in the fall of 1696 where, after a brief period, the old group of Baptists around Charleston united with this church."

The South Carolinians established preaching points and missions, innovated the "associational missionary movement," and made strides in Christian and ministerial education. In fact, the Charleston Association "became the distinctive archetype for the organization of the Southern Baptist Convention in 1845," Baker noted.

J. Glen Clayton, curator of the South Carolina Baptist Historical Collection, said it isn't likely that Southern Baptists today would rally around one man, "even if we had another Richard Furman or William B. Johnson," two early leaders in South Carolina Baptist history.

Clayton attributed the "cracking" of the SBC synthesis, to stresses in the cultural, denominational loyalty, financial, creedal and theological realms. The greatest threat, he added, was in what he called "ecumenical fundamentalism."

"The evangelicals are trying to dupe Baptists into thinking that there are no differences and that we all believe the same things," Clayton asserted.

In the area of the Southern Baptist expansion, growth in the South from 1800-1914 can be attributed to several factors, including racism, according to the chairman of Au-

burn University's history department.

J. Wayne Flynt, who won the commission's annual Norman W. Cox Award for the best article published by the agency in the past year, said Southern Baptists took the cultural position on critical issues such as race.

"They were no better or worse than the Presbyterians, Methodists, village atheists, Unitarians, and secular southern intellectuals," Flynt said. "They both drew strength from their culture and by their endorsement reinforced and deepened its racism."

The SBC today has some 600 black churches affiliated and more than 200,000 black Southern Baptists (based on 1980 figures).

Other factors contributing to SBC growth, Flynt noted, included individualism, an appeal to the common man, and revivalism. Beyond their cultural endorsements, Flynt noted, Southern Baptists worked hard to win converts, with effective results. . . . they (were) well served by bivocational ministers and the ease with which uneducated men could enter the ministry."

More recently, G. Thomas Halbrooks pointed to a 1942 decision at the annual SBC meeting in San Antonio, Texas, to admit to membership the Southern Baptist Convention of California as the point where Southern Baptist expansion officially began. Fifteen new state conventions affiliated with the SBC between 1941 and 1978, the professor noted.

Bringing the cause and effect of growth and expansion to the present, H. Leon McBeth, chairman of the commission and of the Southwestern Seminary church history department, declared that present controversies within the denomination are related to geographic expansion.

Such controversies have centered around charges of liberalism in the denomination, over scriptural authority and biblical inerrancy in recent years.

Describing the geographic expansion of the SBC as "healthy," McBeth said such growth requires a price that must be paid in an increase of tension.

In its annual meeting, the Historical Commission approved the hiring of a fulltime communications director, effective Oct. 1, recommended a proposed 1983-84 budget of \$453,500, and presented awards to Baker and Flynt.

566 young Baptists show skills in Bible knowledge

By Robin Nichols, Consultant, Church Training

Five-hundred-sixty-six young people participated in the 1982 Youth State Bible Drills, held in ten locations throughout Mississippi. These youths, plus others who participated in associational and church drills began their memory work and Bible skill preparation as early as November, 1982. These youths learned many scriptures, learned how to use the Bible, and began to store its truths in their hearts.

The 1982 State Youth Bible Drill took place on May 8 at Parkway Baptist Church, Jackson, after ten state finals. Youths qualified for the Selection Tournament by attaining only four mistakes or less. Ninety-one young people qualified. These young people, grades 7-9, expended many hours of preparation for the Selection Tournament.

After four hours of drilling, ten finalists were judged in the Final Drill. Two top winners were selected to represent Mississippi at Ridgecrest and Glorieta Baptist Conference Centers during the Church Training Leadership Conferences. Speed was added to accuracy as a basis for judging the Final Drill.

Melody Nowell, First Baptist, Tunica, Riverside Association, was selected to represent Mississippi at Glorieta. Shannon Bond, Petal Harvey Baptist, Lebanon Association, will represent Mississippi at Ridge-

crest. Marsha Stovall, Coldwater Baptist, Philadelphia, in Neshoba Association, was selected as alternate.

Other youths in the Final Drill will represent the Church Training Department at Gulfshore Baptist Assembly during the "Youth Disciple Conference," August 7-11. Those young people are: Jay Harris, Salem Heights (Jones); Allison Oakes, Calvary (Hinds/Madison); Barbara Rivers and Loretta Rivers, Neshoba Church, (Neshoba); Todd Russell, Petal Harvey (Lebanon); Brandie Schwartz, Lula (Riverside); and David Sharp, Coldwater (Neshoba).

The Church Training Department has announced that 24 young people received 6th year trophies. This represents six years of participation in Youth Bible Drills, grades 7-12. The following young people received a 6th year trophy:

Denise Clayton, Belden; John Wells, Big Creek; Nannette Wallace, Brookhaven; Rhonda Freeman, Ellisville; Anne Willis, Ecru; Samuel M. Jackson, Gloster; Renee Gilmore, Jackson; Belynda Kemp and Joe Alan Clay, Louisville; Meridian; Patricia Murley, Olive Branch; Cassie Blackwell and Carol Vogel, Petal; Carol Parker and David Bridges, Philadelphia; Reed Morren, Picayune; Jenna Sewell, Harriet Hale and Vickie Munn, Pontotoc; Sandra Johnson and Robin Davenport, Tupelo; Joel Carriker, Vardaman;

Susan Colene Jones, Walnut Grove; and Jill Parish, Weir.

There were 15 young people finishing high school this year who have participated in Bible Drills for nine years, grades 4-12. These young people received a plaque on which their names were engraved. These were:

Anne Willis, Ecru; Jenna Sewell, Pontotoc; Robin Davenport and Sandra Johnson, Tupelo; Carol Vogel and Cassie Blackwell, Petal; Belynda Kemp and Joe Alan Clay, Louisville; Connie McCubbin, Meridian; Susan Colene Jones, Walnut Grove; Samuel Jackson, Gloster; David Bridges and Carol Parker, Philadelphia; Renee Gilmore, Jackson; and John Wells, Big Creek.

Over 1700 children and youths participated in the 1982 Bible Drills.

Newton gives banquet

The Newton County Baptist Church Training program honored its participants in the associational Bible Drills with an awards banquet May 25 in the Family Life Center of Chunky Baptist Church. Each participant was given an individualized trophy. Charles Martin, vice president of Mississippi College, was guest speaker.

Of the 34 boys and girls receiving trophies 32 were state winners and two church winners. Terrell Suggs, pastor of First Baptist, Union, is Newton associational Church Training director. Mrs. Gerald Hodges, Mt. Vernon Church, directed the Newton County Bible Drills program.

Shuttle service set for SBC

NEW ORLEANS—Grayline Tours will operate a special shuttle bus service for Southern Baptist Convention messengers staying in hotels and motels outside the Central Business District.

These buses will run to the Superdome from the East and West areas of the city, Tuesday through Thursday, June 15-17, beginning at 7:15 a.m. and continuing until 10:30 p.m. Coupons will be on sale at a booth near "Gate A" next to the convention registration area. They will cost \$4.00 per day or \$10.00 for three days.

Buses will run approximately every twenty minutes between 7:15 and 10:00 a.m. They will run once each hour between 10:00 a.m. and 6:30 p.m. They will begin return runs at 8:30 p.m., continuing as often as possible and as long as necessary to transport messengers back to their hotels. Only coupon holders can ride shuttles.

Coupons will be sold to those riding to the Superdome on Tuesday morning at the time they get off the bus at the Dome. Each messenger must buy a one day or a three day coupon at that time. Shuttles and the hotels served by each are listed below:

Route 1—New Orleans East
1st Stop: Ramada Inn—1-10 Service Road/Read Blvd.
2nd Stop: La Quinta—1-10 Service Road/Crowder Blvd.
3rd Stop: New Orleans Travel Park—Chef Menteur Highway Parc D'Orleans—Chef Menteur Highway
4th Stop: Holiday Inn High Rise—Chef Menteur/1-10, Riverboat Travel Park, Riviera Travel Park
5th Stop: Econo Inn—Chef Menteur
6th Stop: Seminary Parking Lot (Gaylord's)—Chef Menteur Quality Inn (Bel Air) Park Plaza

7th Stop: Howard Johnson's—Old Gentilly Road/1-10
8th Stop: Superdome
Route 2—Causeway Boulevard (West) Pick-ups Only Twice Per Hour, 7:15-10:00 a.m.

1st Stop: Imperial House—1-10 Service Road/Causeway
2nd Stop: Landmark Hotel—Off 1-10 near Causeway
3rd Stop: Holiday Inn Fat City—1-10 Service Road/Causeway
4th Stop: Gateway Hotel—1-10/Causeway
5th Stop: La Quinta—1-10/Causeway
6th Stop: Superdome

Route 3—Williams Boulevard (West)

1st Stop: Howard Johnson's—Veterans—Memorial Boulevard/1-10
2nd Stop: Travelodge Airport—Vets Blvd.
3rd Stop: Sheraton Airport—Vets Blvd.

4th Stop: Holiday Inn Airport—Vets Blvd./Williams
5th Stop: Days Inn Airport—Vets Blvd.
6th Stop: Best Western—Williams Blvd.

7th Stop: Superdome

Signs will be posted in each route hotel near the desk with exact pick-up times. Flyers will be available at the desk, also.

FMB names special med couple to Africa

Thomas and Nancy Gray were named special project medical workers to Nigeria by the Foreign Mission Board during its May meeting in Richmond, Va.

A special project medical worker is a physician, dentist, nurse or paramedic who volunteers to help meet critical needs in mission locations overseas for one year.

Currently a resident in obstetrics and gynecology at the University of Tennessee Center for the Health Sciences, Memphis, Gray will work as a physician, and Mrs. Gray will be a church and home worker.

Born in Knoxville, Tenn., Gray received the bachelor of arts degree from the University of Tennessee at Knoxville, and the doctor of medicine degree from the University of Tennessee Center for the Health Sciences.

Mrs. Gray, the former Nancy Mathes of Sardis, Miss., received the associate of science degree from Northwest Mississippi Junior College, Senatobia, and the diploma from Methodist Hospital School of Nursing, Memphis.

Lawrence County crusade results: 74 conversions

Seventy-four professions of faith were recorded during the May 23-30 Lawrence Baptist Association evangelistic crusade. Around 1,600 attended the final service, "which is believed to be the largest Christian gathering ever in Lawrence County," reported Garry M. Breland of Silver Creek.

B. Gray Allison, president, Mid-America Seminary, Memphis, was evangelist; Jamall Badry of Colorado Springs, Colo., was music evangelist.

Jimmy Yarbrough, New Zion pastor and evangelism chairman for the association, spoke at a May 2 church rally; Jay Strack, Florida pastor, spoke at a May 6 youth rally. Hubert Greer, music evangelist, directed music for both rallies.

capsules

Book thief confesses

NASHVILLE, Tenn. (BP)—Not every retail store can claim that shoplifting in merchandise can bring good into the life of a thief, but a Baptist Book Store somewhere in the United States can now make such a claim.

Recently a letter of confession, accompanied by five dollars, arrived at the Arlington (Texas) Mail Order Center.

"Several months ago I was in your book store," the letter began. "I was drunk, at the end of my road, without a penny to my name. I stole a paperback book 'Tracks of a Fellow Struggler' by John Claypool."

"I am in the process of making right some wrongs in my life and need to send you this five dollars to make restitution for this sin. Please forgive me, even though you don't know me. Respectfully, a brother in Christ."

Peru Baptists may triple

LIMA, Peru (BP)—Baptists in Peru hope to triple their membership and double the number of churches by 1984 under a new program called "Advance Misionero Audaz-Tres."

The plan, literally "Bold Mission Thrust-3," is similar to Southern Baptists' own Bold Mission Thrust, which is intended to motivate Southern Baptists to share the gospel with every person in the world by the year 2000. The Peruvian program's abbreviated title, AMA-3, incorporates the Spanish word for love, "ama."

The emphasis is on discipleship training for members, with training seminars being held across the country, with revivals and evangelistic rallies planned in 1983 as a natural outgrowth of the training.

The convention also wants to double the number of missions, preaching points, seminary students, pastors and national missionaries. The 15,000-membership goal is realistic since attendance in the 56 Peruvian Baptist churches already is double the 4,016 members reported for 1981.



This is the First Church, Jackson, group touring Knoxville.

First, Jackson youth choirs hit Knoxville

The Celebration Singers and His Kids choirs of First Baptist Church, Jackson, are on tour this week, June 5-11. They were to perform in churches in Gadsden, Ala., and Cleveland, Tenn., en route to the World's Fair While in Knoxville, they performed at the downtown Market Square Mall. Their concert consisted of popular and patriotic music, plus lots of choreography. A magic show was presented by Robert Kovach, a 10th grader.

Both choirs are under the direction of Eva (Mrs. Frank E.) Hart, Jr., Music Assistant, and pianist at First Baptist Church. She also choreographed the pop show. Orchestrations were written by Lee Poquette, assistant minister of music media at First Church.

After completing their musical performances, they were to travel to Birmingham, for a Christian camp experience, directed by Ron Kurtz, minister to youth.

A large church-wide fellowship is being planned on June 27th, and this choir will be performing their show. Larry Black is minister of music. Earl Craig is pastor.

Bus fares make timely rise

NEW ORLEANS—As of June 1, 1982, the bus fares in the city of New Orleans were increased. Messengers attending the Southern Baptist Convention will pay 30c per ride on the Central Business District (CBD) shuttle which runs from the Superdome to the river on Poydras and returns to the Superdome up Canal Street, passing within three blocks of all hotels in the downtown area of the city.

Exact change is required, without exception. The shuttle runs every eight minutes between 6:30 a.m. and 6:15 p.m. CBD shuttles run the route in both directions.

The buses can be caught at the Superdome outside Gate A on the access road beside the appropriate bus stop signs.

In-out can be promised but space is not

NEW ORLEANS—Four hundred parking permits (in-out) have been made available for the Superdome to Southern Baptist Convention messengers on a first-come, first-served basis.

The permit (which sells for \$7.50) is for five days, June 13-17.

It does not guarantee a parking place in the Southwest Garage of the Superdome, but it guarantees in-out privileges with no additional parking charge, if space is available in the SW

Garage on Girod near Claiborne.

Otherwise, parking will cost \$2.00, \$2.50, or \$3.00 each time an automobile enters the lot, depending upon which garage is used and the time of day the automobile enters.

The permits may be purchased by mail with a check or money order made out to the Greater New Orleans Baptist Association, 2222 Lakeshore Drive, New Orleans, Louisiana 70122, as long as the checks are received before June 11.

Bogue Chitto breaks ground

Bogue Chitto Indian Baptist Church, New Choctaw Association, will have groundbreaking for its new building, June 26 at 12:30 p.m.

The church, 16 miles east of Philadelphia will have Golden Mason of Mississippi Campers on Mission as guest speaker. The COM group is re-

sponsible for funding, labor and construction of the new building.

Also speaking will be Dolton Hagan, missionary to the Choctaws and Charles D. Henry, chairman of the building fund. Music will be led by church members.

Homer Gibson is pastor.

Final report: 5 FABULOUS SUNDAYS

Total new Sunday school members reported

Adams 60; Alcorn 124; Attala 34; Benton 10; Bolivar none reported; Calhoun 24;

Carroll none reported; Chickasaw 4; Choctaw 39; Clarke 55; Clay none reported; Copiah none reported;

Covington 2; Franklin none reported; George none reported; Greene none reported; Grenada 3; Gulf Coast 320;

Hinds-Madison 328; Holmes 22; Humphreys 3; Itawamba none reported; Jackson 149; Jasper 8; Jeff Davis 7;

Jones 241; Kemper none reported; Lafayette none reported; Lamar none reported; Lauderdale 110; Lawrence none reported; Leake 30;

Lebanon 176; Lee 172; Leflore 21; Lincoln 2; Lowndes 37; Marion 8; Marshall 9; Mississippi 33;

Monroe 62; Montgomery none reported; Neshoba 14; New Choctaw none reported; Newton none reported;

Northwest 86; Noxubee 3; Oktibeha 13; Panola 45; Pearl River 48; Perry 15; Pike 67;

Pontotoc 15; Prentiss 15; Quitman 4;

Rankin 100; Riverside 49; Scott none reported; Sharkey-Issaquena none reported;

Simpson 45; Smith 5; Sunflower 52; Tallahatchie 2; Tippah 49;

Voice of Calvary plans 2nd international meet

JACKSON—Jubilee '82, Voice of Calvary Ministries' second international conference, is scheduled for July 8-11 on the campus of Belhaven College in Jackson.

Voice of Calvary Ministries is a Christian community development organization which works primarily in areas of need in Mississippi.

Major addresses will be given by a number of well known evangelical leaders including John Perkins, Anthony Compolo, Anthony Evans, Catherine Meeks, Tom Skinner, Bruce Thielemann and Lemuel Tucker.

Tishomingo 5; Union 27; Union County 124; Walthall 7; Warren 78; Washington 85; Wayne 1; Webster 6; Winston 21; Yalobusha 8; Yazoo 54. Grand Total: 3136.

Taylor of Pascagoula will be an SBC page

David Taylor, member of Arlington Heights Baptist Church, Pascagoula, has been chosen to serve as a page at the Southern Baptist Convention meeting in New Orleans.



Taylor

He will represent Royal Ambassadors of the Mississippi Baptist Convention.

David's Royal Ambassador work started in the first grade at Ridgecrest Baptist Church, Newburgh, N.Y., where his father was pastor. He continued his RA work at Calvary, Greenville, Miss., and now at Arlington Heights. This year marks his 11th in RA work.

Qualifications for serving as page include the completion of two out of five Ambassador Service Aids of the Royal Ambassador program. Each

division requires at least 150 hours of service.

David has completed three of service aid divisions: education, ministry and worship. He has participated in activities such as working with a children's choir, serving in mission Vacation Bible Schools, assisting in Big A Club, participating in the church's visitation program, leading in a before-school prayer meeting at the local high school, participating in the drama "Her Lengthened Shadow," and participating in the music program of the church through instrumental work and vocal solos.

One highlight of his service aid work was a week with others from Arlington Heights at the Rachel Sims Mission in New Orleans leading in Bible school. Eddie Cotten is David's RA counselor, Wayne Baswell RA committee chairman; Jim Dalrymple, minister of education/administration. David's father, Howard Taylor, is his pastor.

Gulfshore meet planned for all church staffers

All staff members of Baptist churches in Mississippi are invited to a special conference July 5-7 at Gulfshore Baptist Assembly. Bible study leader will be Frank Stagg, senior professor of New Testament Studies at Southern Seminary. Special music will be brought by



Stagg

McDonough



Jerry and Carol Aultman

Jerry and Carol Aultman. He is assistant professor of piano and theory at New Orleans Seminary. She teaches voice and piano at the University of New Orleans.

Reggie McDonough, associate executive secretary of the SBC Executive Committee, will be a principal speaker for the conference.

McDonough will talk on effective management, dynamic leadership, effective church planning, and "a challenging mission."

Clifton Perkins and Dan Hall of the Convention Board staff will also be on program. Perkins, who directs the Church-Minister Relations department, will discuss "What to do when the going gets tough," and Hall, who directs the Church Music department, will be song leader.

This conference, entitled the Pastor/Church Staff Conference, is sponsored by the Church Administration-Pastoral Ministries department, Leon Emery, director. It begins at 3:30 Monday afternoon, July 5, and concludes at 4 p.m., July 7.

Special interest sessions will be held for the following groups: kindergarten/day care workers; pastors; ministers of education and of youth; ministers' wives; recreation workers; and secretaries.

For reservations, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. For each reservation, send a deposit of \$15.

Church Training Week has special ed dept.

Glenn Smith and Bill Latham, Baptist Sunday School Board staff members, have been enlisted as part of the faculty for the Church Training Leadership Retreat at Gulfshore, August 11-14.

Smith is a consultant in the growth section of the Church Training De-



Latham

Smith

partment at the board in Nashville and Latham coordinates all editorial services related to adult materials for the Church Training department. At Gulfshore Glenn Smith will lead the conference for General Officers and Bill Latham will conduct the training for adult training group members, officers, and leaders.

Leading the worship services during the retreat will be Bill Baker with Mr. and Mrs. Bill Bacon, all of whom are staff members at First, Clinton.

The retreat will feature training for church elected workers in Church Training, adult training group members, and parents and workers with mentally retarded. A Special Education department will also be included. Worship periods each morning and evening highlight the retreat. Departments will be provided during conference periods for all children who come to Gulfshore with their parents.

Other leadership conference faculty members included on the faculty along with Smith, Latham, Baker and the Bacons will be Jim Blakeney of the Louisiana Baptist Convention, Mrs. Evelyn Vaughn of Jackson, Mrs. Mignonette Tadlock of Jackson and Mrs. William E. Jackson of Pensacola, Florida.

The Church Training Leadership Retreat begins with supper on August 11 and concludes with lunch on August 14. Reservations may be requested directly from Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. A \$15 reservation fee for each person must accompany each request. Total cost for the four day retreat, including the reservation fee, ranges from \$67.50 to \$72.75 for each adult. Rates for children are less.

Revival Dates

Pleasant Hill, Richton (Greene): June 20-25; David Briscoe, First, McLean, evangelist; 11 a.m. Sunday; dinner in the fellowship area Sunday, followed by an afternoon service; at 7:30 p.m. Mon.-Fri.; B. J. Hudson, pastor.

Johns Church (Rankin): June 13-18; Leo Thames, evangelist; and Mrs. Richard Sparks, song leader and pianist; W. J. Murray, pastor; services Sunday 11 a.m. and 1:30 p.m. with dinner at the church; week night services at 7:30.

Progress (Pike): July 18-23; Sunday at 11 a.m. and 1 p.m.; during week at 7 p.m.; Terry Blair, pastor, East Union, evangelist; Billy Ray Simmons, pastor, leading music.

Lowrey Creek Church, Seminary: July 25-30; T. D. Traylor, Oakland Grove, evangelist; Thomas Balch, minister of music, Bethlehem, song leader; homecoming July 25 with Sunday School at 10 a.m., worship service at 11, lunch served at noon, afternoon service, and evening service at 7:30.

New Montpelier, Clay County: begins June 13; preaching will be Truman Lee Granger, missionary to French-speaking people in Louisiana; Bruce Hardy will lead singing; services at 11 a.m. and 7 p.m. on Sunday and 7:30 p.m. each night Monday through Friday. Frank Childress is pastor.

Temple...

(Continued from page 1) people of the community as an effective means of witnessing for Christ. Continuation of some of the projects on an ongoing basis is now being explored.

And it bears repeating that members of Temple Baptist Church through this experience have reconfirmed that it can, indeed, be "more blessed to give than to receive."

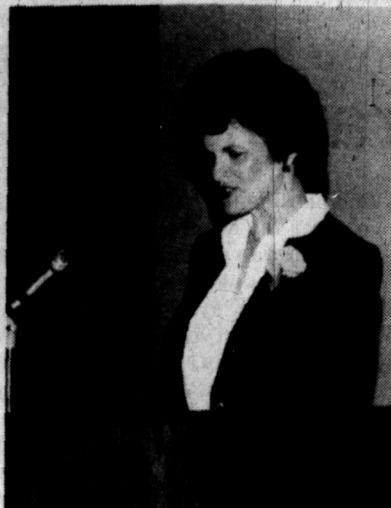
(McCoy is a member of Temple and a staffer with the Hattiesburg American.)



Missionaries who participated on program for the BYW Conference (left to right): R. T. Buckley, Fran Buckley, Bangladesh, Fran (Mrs. Paul) Vandercook, Gulfport.

Thursday, June 10, 1982

BAPTIST RECORD PAGE 3



Sheryl Churchill, national BYW consultant, WMU, SBC, led the Bible study.



Mike Ray, minister of music, Juniper Grove Baptist Church, Poplarville, directed the music.

Baptist Young Women encamp

As 100 young women gathered May 7-8, the rain and wind couldn't keep them from sharing in activities planned for the first state BYW Conference

held at Gulfshore Baptist Assembly. The theme "Watch" ran throughout the entire weekend in the Bible study, music and missionary challenges.

Sheryl Churchill, national BYW consultant, WMU, SBC, Birmingham, led in the Bible study Friday and Saturday. She used Isaiah 43:19a as the

basis of study, saying that "we must trust and wait for the Lord in every situation."

R. T. and Fran Buckley, missionaries to Bangladesh, challenged each young woman to wait in faith for the Lord to do great things in their lives for him.

Specific missionary prayer requests were given by Mrs. Buckley and Fran (Mrs. Paul) Vandercook, home missionary, Gulfport. Directing times of prayer were Baptist Young Women from North Columbia and First, Moss Point. Specific requests were given so that each young woman could continue to pray long after the conference concluded.

Encounters on Saturday allowed the BYWs to improve their skills in support of missions through prayer, mission study, mission action, basic BYW information, and opportunities of going. These Encounters were led by Elaine Burge, Gulfport; Elaine Rhodes, Poplarville; Fran Vandercook, Gulfport; Sheryl Churchill; and R. T. and Fran Buckley.

Mike Ray, minister of music at Juniper Grove Baptist Church, Poplarville, directed the music and led in special music. He was assisted at the piano by Melissa Eubanks.

This first BYW Conference was sponsored by Mississippi Woman's Missionary Union and directed by Marilyn Hopkins, BYW consultant. "The good response to such a meeting at Gulfshore and the southern part of the state, will make this conference an annual event," said Miss Hopkins.

Hunger benefit performance slated during SBC sessions

NEW ORLEANS, La. (BP)—A world hunger benefit concert featuring Christian humorist Grady Nutt and Dove Award winner Cynthia Clawson will be held after the evening session of the Southern Baptist Convention in New Orleans June 15.

Billed as "a celebration of commitment," the concert also will feature recording artist Gary Rand, Bob and Jan Salley, gospel duet and founders of World Hunger Relief, Inc.; and Darrell Adams, composer and artist of "God! What a World."

The concert, to be in the chapel at New Orleans Baptist Theological Seminary, is sponsored by SEEDS an Atlanta-based magazine and educational ministry by Southern Baptists concerned about hunger. Concert co-sponsors are St. Charles Avenue Baptist Church in New Orleans and the New Orleans Baptist Theological Seminary Hunger Committee.

Nutt, self-styled "prime minister of humor," is a regular cast member of

the syndicated television program "Hee Haw." Clawson, voted gospel music's top female vocalist at the 1981 Dove Awards ceremony for the second consecutive year, also won a Grammy in February. (Miss Clawson will sing at the Mississippi Baptist Youth Night in Jackson, Aug. 13.)

Ken Sesthed, director of program for SEEDS, reported all donations from the concert will go to the hunger relief funds of the Home and Foreign Mission Boards of the Southern Baptist Convention. The artists have agreed to donate their time and travel expenses.

First-quarter receipts for 1982 to the Foreign Mission Board's hunger relief and disaster response have totaled \$1.4

million, a \$350,000 increase above first-quarter offerings for the record giving year of 1980, according to SEEDS spokesman Andy Loving. Giving could approach \$7 million by year's end, he predicted. SBC World Hunger Day is Oct. 10.

Home Mission Board receipts for domestic hunger also are up, with \$45,489 received in the first quarter of 1982, compared to \$19,000 for the same period in 1981, and \$2,881 in 1980.

Free transportation from the Superdome will be provided to the concert. Buses will shuttle back and forth approximately every 20 minutes.

An earlier concert is scheduled at 7 p.m. for New Orleans area Baptists and is open to the public.

FMB requires insurance for overseas volunteers

RICHMOND, Va. (BP)—A mandatory insurance package for all volunteers going overseas has been adopted by the Southern Baptist Foreign Mission Board.

Effective May 1, for those beginning the volunteer application process, the package includes \$100,000 accidental death and dismemberment; disability income of \$250 to \$1,000 per month, depending upon duration and cause of disability; and \$2,500 property insurance per family unit.

For volunteers who will be overseas less than six months, the package includes medical coverage of \$1,500 accident and \$1,250 illness per incident, with \$50 deductible. More extensive medical coverage, available through the Southern Baptist Annuity Board, is required for long-term volunteers.

Cost varies according to length of service. Three volunteers have suffered dis-

abling injuries or illness during the past two years, with two occurring in recent months.

Homecomings

Linn Church (Sunflower): homecoming June 20; Marvin Bibb, director of missions, Calhoun County, speaker at the morning service; Mrs. Edna Lovett to be honored in afternoon service; covered dish lunch to be served at the church.

Rehoboth, Rankin County: June 13, Johnny Welborn and the New Life Singers will be guests. Lunch at noon.

Plymouth, Lowndes County: June 13 with former pastor Herbert Shepherd preaching at 11. Dinner on grounds at 12:30. Gospel singing at 1:30 featuring The Countrymen Quartet. No evening services that day. James R. Hutcherson, pastor.

Parkhill Church, Jackson: 26th church anniversary Sunday, June 13; 11 a.m. worship service; covered-dish dinner in Fellowship Hall; "special time" of singing in afternoon; no evening service; James C. Edwards, pastor.

County Line (Rankin): homecoming June 13; morning service at 10:45, with T. W. Henderson, pastor, bringing the message; dinner on the ground; fellowship and singing in the afternoon; offering to go to the cemetery fund.

Shubuta (Clarke): homecoming June 13; Sunday School, 10 a.m.; morning worship, 11; lunch served in U. C. Wells Annex, at 12:15; Avery Jones, pastor.

Indian Springs (Perry): homecoming June 6; Sunday School at 10; worship service at 10:45 a.m.; James Shoemaker, pastor, to preach at 11:30 a.m.; dinner on the grounds; special music morning and afternoon by Ward Hurt and his group and the Kinfolk.

Witness training has more openings for September meet

Twenty slots are still open for Continuing Witness Training (CWT) at the Sept. 6-9 conference in Jackson at Colonial Heights Baptist Church. Attendance will be limited to 60 people and there is a \$75 tuition fee.

The conference, a joint operation of the Mississippi Baptist Convention Board's Evangelism department and the Home Mission Board, will be the first CWT meeting in Mississippi.

Those successfully completing the conference will be certified by the Home Mission Board. CWT involves the use of a memorized model presentation of the plan of salvation.

Strong prayer support and a follow-up program are also features of this witness training. Interested pastors should contact the Evangelism department in Jackson.



Medical/dental fellowship

Kathy and John McNair, missionaries to Uruguay who will be working with medical students there, presented special music during the meeting at First Baptist Church, Jackson, which was the initial gathering of the Mississippi Baptist Medical/Dental Fellowship. Five purposes for the fellowship were detailed: to provide Christian, professional fellowship; to promote a relationship to Jesus Christ; to provide missions support; to provide a continuing education; and to provide college scholarships for missionary children. The David Vanlandingham Scholarship Fund has been established for this purpose. Vanlandingham, a deceased Jackson physician, was once president of the national medical/dental fellowship.



John Tarpley, medical missionary to Nigeria, was the principal speaker when physicians and dentists interested in volunteer missions work met in Jackson. Tarpley showed slides of facilities, the people, and the work in Nigeria as he promoted the cause of medical and dental volunteers in overseas missions work. Tarpley's father is Fred Tarpley, retired missions director for Hinds-Madison Association.



John Bowlin, a surgeon of Tupelo, was a speaker during the initial meeting of the Mississippi Baptist Medical/Dental Fellowship in Jackson. As a short-term volunteer in medical missions Bowlin served at the Baptist hospital in Bangalore, India, for three weeks during March and April. He assisted missionary physician Rebekah Naylor during his volunteer service.

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Editorials . . .

Prayer for the convention

A call to prayer this Sunday by Mississippi Baptist churches for the Southern Baptist Convention next week in New Orleans has been raised by Bill Causey, SBC prayer coordinator in Mississippi.

Causey, pastor of Parkway Baptist Church, Jackson, and a former president of the Mississippi Baptist Convention, is serving in his second year in this prayer endeavor initiated by SBC president Bailey Smith.

Smith called for this prayer effort last year before the Los Angeles convention, and he asked the then first

vice-president, Jack Taylor, to develop it. Taylor selected coordinators for each state and asked Causey to be the Mississippi worker. This year Smith asked Taylor to repeat his assignment of last year, though Taylor is no longer vice-president; and Taylor also asked Causey to carry on again this year as last year.

Though it is not a nationwide promotion for this Sunday, Causey is suggesting that those Mississippi Baptist churches which feel so disposed could render a valuable service for Southern Baptists by engaging in prayer for the

convention.

"This is an effort that could mean a great deal if Sunday School teachers and pastors all over the state would call their classes and their congregations to prayer for this year's convention," Causey said.

He suggested that special attention could be given to the election of officers for the convention. For the last several years, the election of convention officers has been a point of tension among some Southern Baptists.

Surely Causey is right. Southern Baptists have many decisions to make

regarding a far-flung operation. Can we expect the Lord to bless our efforts? Not unless we humble ourselves and ask for his direction.

Not all are in agreement concerning our many programs and endeavors. We can determine only by democratic vote what courses of action we plan to pursue. If we vote without listening to the Lord; very simply, we will make a mess.

Let's ask for his blessing and his guidance and then follow that guidance when it comes.



Guest opinion . . .

A second look

By J. Roy McComb

I simply want to respond to some of the statements in the editorial of June 3, 1982, as I understand what was said. (Surely, I may have misunderstood.) I do so in love and brotherhood.

Love

Does love make a difference? It certainly does. I Corinthians 13 makes this emphatically clear. Yet, a question comes to mind. Does love preclude disagreement? If one Christian disagrees with another, do they not love? (Keep in mind a disagreement is not one way.) Surely disagreement does not preclude love, nor love preclude disagreement. If so, Jesus, Paul, Barnabas, Peter, and many others were loveless. It seems that we need to be careful of accusing any disagreeing, fellow Baptist of lovelessness. We need to avoid putting each other in a strait jacket, even if we call it "love." Love does not confine, but liberates.

Missions

Throughout the debate of the past two or three years, missions has become the line of defense. This raises a question about missions. If one is for missions, does that relegate most other matters to a position of unimportance? If almost all else becomes unimportant, how long will missions be important? (We would be well advised

to remember other denominations in the past 30 years.) It seems to this writer that missions is a consequence of some basic convictions, not the cause.

Denominational employees

In the defense of denominational employees the editorial said, "... generally they are not involved other than in the carrying out of what they feel to be their responsibility." If by this is meant they do not have an opinion, and if they did they would remain silent, that is wrong on both accounts. Anyway, who expects them not to have an opinion or to be quiet about it. Perhaps, they have more at stake than anyone else.

Not all exposed

This part of the editorial is most interesting. It said, "... 99 percent of Southern Baptists don't assimilate their theological concepts from the students of any seminary professors but rather from the thousands of dedicated and consecrated Sunday School teachers who work with them from their infancy." This seems to have said two things. One, seminaries aren't very important in the practical life of the church. Two, pastors have little influence on their people, theologically. This statement may be more right than wrong, but it is not right as it may seem. Where then do

the Sunday School teachers get their theological convictions? I suggest one check to see how many writers of Sunday School literature are not products of our seminaries. Lord help us if the seminaries and pastors are making only a one percent contribution to the churches.

Local church autonomy

What is said in this section is technically true. However, practically it is not. A church not supporting must pay the price. A pastor of a non-supporting church is not accepted in full fellowship. The church is not held in the same regard as a church such as I pastor. The changes made to committee reports in Los Angeles demonstrate my point.

Cardinal belief

The editorial defines the priesthood of the believer thus, "But it means that each of us is responsible for our own concepts as we mold those beliefs in directions we believe to be led by the Holy Spirit." Is the circumference of this doctrine so broad? One needs only to listen to some of the things people say the Holy Spirit has told them to become skeptical of such a statement as this.

Actually this may represent the problem plaguing our convention in principle, if not in particular. It seems that some are saying that the whole

Bible must be the whole standard which governs our faith and practice. Others are saying "no" because we don't know what the whole Bible is, therefore, we must have an open-ended standard to allow us to "... mold those beliefs in directions we believe to be led by the Holy Spirit."

Split

The editorial declares that we can not split but we can disintegrate. This writer believes that if the situation continues as it is, the Southern Baptist Convention will get deeper into an irreversible state of internal conflict. "How can two people walk together unless they agree." Amos 3:3. It seems to me that no agreement is likely. How can two people, one who says the Bible is inerrant and the other says the Bible is errant, find agreement? What our convention leadership has suggested, it seems to me, is that these two people should go on disagreeing, but walking together. However, this is a fundamental disagreement, not a secondary one. This leads me to my conclusion that even missions will not "mend the fence." Therefore, I fear that a split or large scale withdrawal of a large number of churches is inevitable during this decade.

J. Roy McComb is pastor of First Baptist Church, Columbia.

Guest opinion . . .

Simultaneous revivals — why?

By Guy Henderson

Can we not do better on our own? Why all the preparation for the whole area when we can plan the revival and be through with it? Perhaps you can; not all churches can experience a consistent revival or evangelism program by themselves. Separate coals of fire will give off some heat, but get them all together and people will notice the fire.

A Simultaneous Crusade is a concerted effort. All churches are doing the same thing at the same time. It is church-centered with all agencies and departments involved. It strengthens the local church work. The simultaneous effort will command attention from saints and sinners.

Wide publicity through the radio, television, newspapers, and concentrated visitation will make it known over the area.

Pastors and members will seek a high degree of cooperation and reap vast benefits from the cooperation. Pastorless churches will want to join in. Bi-vocational pastors will be encouraged as fellowship comes to the forefront and soul-winning is intensified.

It's so easy to gossip and nit-pick when nothing big is going on in a church. There is no vision and the people are perishing or being scattered. Where there are clear objectives and goals, inspiration and per-

spiration, the people are busy and happy.

Every association is urged to plan and promote a simultaneous revival effort in the spring of 1983. Your association will need to decide this fall and get the Steering Committee chosen.

History records that simultaneous meetings will reach people, insure results, and place the evangelistic efforts of a church in a paramount position. Revival is a must for this generation; we've gone too long without one. We are so busy picking up our little spiritual coins and have forgotten why the tables were overturned in the beginning. Revival by tradition will yield

traditional results. History is also filled with monuments and relics where people and institutions refused to change. Business as usual, in light of present day needs, is a sure neglect of opportunities.

The simultaneous revival is not the ultimate but it is a good way for an association of churches to make an impact. Write the Evangelism Department, Box 530, Jackson, for more information on how your association can plan and promote Simultaneous Revival in 1983.

Guy Henderson is director of the Evangelism Department of the Mississippi Baptist Convention Board.

New encyclopedia volume published

NASHVILLE—Volume IV of the Encyclopedia of Southern Baptists is the culmination of three years work involving 800 writers who submitted more than 1,200 articles related to significant Southern Baptist matters from the last decade.

Some of the topics covered in the new book include para-church groups and Southern Baptists; changing emphases in Southern Baptist preaching; directions in home and foreign missions; controversies about the Bible; and the charismatic movement and Southern Baptists.

Lynn May, executive director of the Southern Baptist Historical Commission, is the managing editor of the Broadman book, which should aid church staff members and Southern Baptist church members to better un-

derstand the denomination.

Articles center on the Southern Baptist Convention, its agencies, state conventions and their work, associations and several special areas including Bible, church administration, religious education, pastoral care, study and research, stewardship and theology.

Statistical summaries on the Southern Baptist Convention, each state convention, mission offerings and relief and annuity benefits also appear in the volume.

An editorial committee chaired by Robert J. Dean, editor and curriculum specialist at the Sunday School Board, set editorial policies and helped plan the project. Steve Bond, chief editor of Broadman products department, and Charles W. Deweese, director of editorial services of the Historical Commission, were associate editors of Volume IV.

The Encyclopedia of Southern Baptists, Volume IV is available in Baptist Book Stores and will be available at the Southern Baptist Convention in New Orleans.

Association lends to church having financial trouble

(Continued from page 1)

church came up about \$3,000 short of the note. It borrowed that money on a short term loan. It had asked the Hinds-Madison association for help in 1981, but the association was in arrears several thousand at the time. This year, when the need rose again, the association borrowed the money for

Bennett, Smith and Young

(Continued from page 1)

Smith said both views should be taught as options or widely held beliefs. If they will not teach creationism, he said, they should at least teach evolution as theory.

"If I send my kids to public schools," Young said, "I would hope that their beliefs in God and the Bible would be honored, but they're not."

Smith said the Bible is opposed to ordaining women to preach, since they have different roles and responsibilities from men. "A woman would never be higher than the place where God put her, to rear children and raise them according to the word of God," he said.

Bennett said the 35 to 50 women now ordained indicate other Baptists may favor women's ordination.

Much of the two-hour discussion described Southern Baptist mission efforts. They disputed Abernathy's suggestion that foreign missions is a form of colonialization, since the SBC's indigenous approach to missions relies on the people of each country to build churches.

Bennett said the biggest hindrances to Bold Mission Thrust are inflation, a poor understanding of stewardship by some Southern Baptists and non-involvement of others. Smith named apathy and complacency as the worst enemies. Young blamed humanism.

(Warner writes for the Radio-TV commission.)

the church which will pay it back with interest as it comes due.

"My philosophy," said J. W. Brister, associational director of missions, "is it is rather stupid to let a church die when you've got to start a new church otherwise. There are still more than 900 families in that subdivision."

He added, "They've had some tremendous blows. I think they've got some good leadership. I feel there is potential there."

This summer the association, through its Christian social ministries director, David Myers, will help the church with Vacation Bible School. First Church, Jackson, pastor Earl Craig recently led a revival there.

Members who attended a celebration of making the spring note, uniformly reflected a feeling of optimism.

Mike Jones, a phone company employee who came a couple of years ago at the invitation of friends, said the church members has "really pulled together."

Ricky Maddox and Rufus Moore both said that they see "nothing but growth" for the church. They also noted that they believe "The Lord sent (Curtis Burge) here for a purpose." A divorcee, Burge was without a permanent pastorate.

"The first time Curtis Burge came to preach," said Rufus Moore, "I saw a man with a greater desire to preach than I had seen in a long time."

The church is looking at ways to attract community interest by such activities as fish-frys and a flea market. Members are studying the book "The Local Church in Ministry," by Bill Pinson. "The idea is to lay a foundation to thinking of ministry we feel led to attempt," said Burge.

"Some thought North Jackson Baptist Church was going down the tubes no matter what anyone thought or said or did," said Burge in a Sunday morning sermon during the celebration of the note-paying. It hasn't. And by the looks of things, it won't.

Faces And Places

By Anne Washburn McWilliams

Down by the riverside

On May 30, W. D. and I ate "dinner on the grounds" at Riverside Baptist Church, a little way from the Pearl River at Monticello, and stayed for the dedication service at 2. The new sanctuary, kitchen, classrooms, and offices were built by a lot of volunteers, including the pastor, J. W. Baker and his wife Martha.

Last August I interviewed Brother Baker, who had recovered from brain surgery and almost total blindness, and I wrote a story for the Record, "Pastor's sight restored; 'dead' church comes alive." A condensed

version was picked up by Baptist Press and printed in the Texas, Louisiana, Arizona, New Mexico, Indiana, Missouri Baptist state papers.

Under the encouragement of George Lee, director of missions, for Lawrence County, the building had already started with volunteer labor and financial aid from other churches. After the Baptist Record made the appeal for more volunteers, many more were enlisted. I was told, and additional financial aid came. As a result, a new building is now in use.



A Riverside quartet sang "On the Jericho Road," accompanied by Enos Jackson on the guitar and Donna Davis Baker at the piano. They were Ruth Jackson, James Nations, Netta Nations, and Woodrow Boutwell.



All the Bakers' children were present for the service — Michael and Danny Baker of Monticello, Myra White, right, of Newton, and Debbie Smith, left, of Florida. A new trailer has been bought as pastorage.

Letters to the Editor

Appreciation to Parkway

Editor:

Nineteenth Avenue Baptist Church of San Francisco is grateful to Mississippi Baptists, particularly Parkway Baptist Church and Dr. Bill Causey, for the recent mission tour of their Cornerstone choir to California. I thought Baptists in Mississippi would like to hear how one group of young people led by their minister of music, Mike Smith, was able in a week to transform some badly deteriorating

buildings into a beautiful little church. In addition they sang and nurtured our spirits, giving us a renewed vision of service to Christ. I am proud to be part of the Southern Baptist family. Though we're far apart in miles, we feel very close in spirit. May God bless you there as we've been blessed by this one Mississippi church here.

William H. Smith, Pastor
19th Avenue Baptist Church
San Francisco, Calif.

Appreciation from Surinam

Editor:

Thank you for the article with pictures that you did on the organization of Grace Baptist Church (English-speaking) in Surinam. We appreciate it very much.

Our church is continuing to grow. We baptized two young ladies this week and will be baptizing a husband and wife as soon as she returns from

Guyana with the children. This man and wife are Hindustani and were Hindu religiously until they came to know Jesus several weeks ago. Praise the Lord, they now belong to Jesus.

Please continue to pray for us and the Lord's work here.
James and Zelma Foster
Missionaries to
Surinam

Book Reviews

JOHNNY GOES TO INDIA (Tape recording, \$5, order from Molly Fairchild, P. O. Box 188, Moselle, Miss. 39459). "Johnny the Baptist," a ventriloquist's dummy, went to India with his "tour guide," Molly Fairchild, whom he calls Aunt Molly, and her husband, Elven. The Fairchilds, evangelists from Moselle, Miss., recently conducted crusades in various sections of India. Johnny saw India from a somewhat different viewpoint than the ordinary tourists, and his observations were recorded. The listener is likely to find this recording entertaining and funny, as well as educational and inspirational, as Johnny talks about the fascinating land of "bells, smells, and yells." Johnny learned that jama seeki in Hindi

means "praise the Lord." The listener will likely be terrified by the traffic, enchanted by the music, (and charmed by the snake charmers) in the journey with Johnny to the Taj Mahal, Golden Temple of Amritsar, and other famous places.

Side One was recorded in the studio of a Christian broadcasting station in Ahmedabad, India. Side two presents, live, a worship service in India. Authentic sounds were taped throughout India. Mrs. Fairchild said, "Traditional Biblical ways of worship are practiced." A real trip to India costs around \$1,500, so Johnny's \$5 tour takes listeners for considerably less! This tape would be of interest to children or adults, for a program or for individual listening.

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Just for the Record

Green Valley Mission is organized



The Green Valley Mission in Pontotoc has been organized, sponsored by the First Baptist Church, Pontotoc. The mobile chapel provided by the Mississippi Baptist Convention was placed on a two-acre plot purchased by First Baptist Church. The church has called Bob Deline as mission pastor. The mission, begun in September, 1981, averaged 50 in Sunday School during April.



RAWLS SPRINGS BAPTIST CHURCH near Hattiesburg recently held a GA and Acteens recognition service, on the theme, "Something Beautiful." Acteens receiving awards were in photo at left, I to r: Amy Elizey, Beth Mitchell, Kathy Sherman, Donna Kahler. Younger GAs (center photo) recognized were, I to r: Kelly Drennan, Beckey Carley, Tonya Smith, Shira Wilborn. Older GAs (photo at right) recognized were, I to r: Melissa Polk, Jennifer Johnson, Angela Jackson, Joanne Elizey, Lynn Lott.

Names in the news

Lloyds honored on 10th anniversary



STAN TUCKER, above, a member of Harrisville Baptist Church of Simpson Association, has written an original drama entitled "John the Baptist." The drama was premiered recently at Hand-sboro Baptist Church in Gulfport. On May 30 at 7 p.m. Tucker presented the drama in his own church, Harrisville. He will make the presentation before other churches or groups that would desire it.

Tim Nicholas, associate editor of the Baptist Record, has been named to the first edition of "Who's Nobody in America," published by Holt, Rinehart, Winston. One other Mississippian (a Baptist pastor) was named to the book, but was listed as residing in Missouri (typical of the way nobodies are treated). The Baptist Record awaits permission to use his name in connection with this dubious honor.

Albert Bush and George Clifford have been ordained as deacons in the Blaine Baptist Church, Sunflower County. They recently led the church in a remodeling program of the building and grounds.

The second semester graduation service for Baptist Bible Institute Graceville, Fla. was held May 21 at First Baptist Church, Dothan, Ala. One Mississippian, Richard King of Vicksburg, was among the graduates. He received the bachelor of ministry degree in Biblical studies.

R. Raymond Lloyd, pastor of First Church, Starkville, and his wife Greta were guests of honor at a reception given by the church members Sunday, May 30, from 2:30 to 4 p.m. The occasion marked the Lloyds' tenth anniversary of service at First, Starkville.

Golden Gate Seminary, Mill Valley, Calif., graduated 74 students during spring commencement June 4. Speaker for the ceremony was Jimmy R. Allen, president, Southern Baptist Radio and Television Commission. One Mississippian was among the graduates. He was Clarence Leonard Sullivan, III, son of Mr. and Mrs. Bill Sullivan of Tupelo. He was awarded the master of divinity degree. He is a graduate of Blue Mountain College.



Chaplain Melvin Ehrlich, and his wife, Linda, of Jackson, were among 41 persons commissioned at the Home Mission Board's spring orientation conference and endorsing service in Atlanta. Ehrlich serves Mississippi Baptist Medical Center. (HMB Photo)

Judge Benny Wade, ordained Baptist minister, is available for revivals, for assisting churches in establishing an outreach program, and for counseling. His ministry in outreach evangelism is focused on, but not limited to, the handicapped and elderly. Wade said, "Being confined to a wheelchair for the past 35 years, I realize the physical and spiritual needs of the handicapped." His home address is 3408 Lanell Lane, Pearl, Miss. 39208 (phone 939-6567).

Danny Wayne Bullock of Dumas and David Alan Hawkins of Clinton were among the more than 200 graduates at recent commencement exercises at Southeastern Seminary. Both received the Master of Divinity degree.

Parker dedicates fellowship hall

The new fellowship hall at Parker Baptist Church, Calhoun County, was dedicated May 23. Marvin Bibb, director of missions, brought the morning message. Afterwards, a fellowship meal was served to members and the special guests including many men and their families from other churches in the association who help build the new addition.

Billy Hill, pastor, presented to the church an engraved plaque that he had made with a roll of those members who had contributed in any way to the Building Fund. The members expressed their appreciation by a standing ovation.



TWENTY-TWO BOYS participated in a Royal Ambassador recognition service at First Baptist Church, Kosciusko, on May 19. Many awards were given to the boys, including age group achievements and campcraft awards. The Crusader Chapter contributed \$528.72 to the pavilion fund for Central Hills Baptist Assembly as one of their projects this year.



George Tucker, member of Wood-land Hills Church, Jackson, has been selected as the outstanding worker-of-the-year by the Mississippi Council for the Blind. Tucker was honored with a banquet on Saturday, May 15. He is active in all areas of the church life, especially the choir.

Westview Baptist Church (Hinds-Madison Association), Jackson, ordained Robert L. (Bob) McNamee to the gospel ministry, Sunday evening, May 16. He is minister of music and youth at Westview. The ordination sermon and charge were delivered by Pastor Joe L. Hasson.

Michael D. Chute, managing editor of Word and Way, newspaper of the Missouri Baptist Convention, and his wife, Katherine, have joined Midwestern Baptist Theological Seminary as consultants of public relations. The seminary also named Ray H. Kesner to the new position of director of the office of denominational services and alumni affairs. The Chutes have been approved for missionary appointment to Brazil and are scheduled to be appointed in September. They are enrolled by Midwestern preparing for mission service. Mrs. Chute is a graduate of William Carey College and Southwest Missouri State University. Chute is a graduate of Missouri Baptist College and Oklahoma Baptist University. Kesner has been pastor of Tower View Baptist Church in Kansas City since 1976.



ROBERT H. JACKSON, right, pastor, First Baptist, Brandon, delivered the baccalaureate address May 22 to 741 graduating seniors at Samford University, Birmingham, Ala. His daughter, Jeanne, left, received a bachelor of science degree during the commencement exercises. Her brother Robbie is a sophomore at Samford. Jackson urged the seniors to "never give up," because persons in need, "for whom you are responsible in this life, are dependent upon your persevering faith and faithfulness."

J. Richard Hurt of Clinton was recently named assistant dean for academic affairs for Mississippi College School of Law in Jackson. He will replace Joseph A. Sinclitico who will continue to teach full-time as a distinguished visiting professor of law.

Hurt joined the Mississippi College law faculty in January, 1980, after receiving the Juris Doctor degree from Baylor University.

Hurt is married to the former Jan Jones of New Albany and is the son of Pastor and Mrs. James A. Hurt of Cleveland. He and his wife are members of First Baptist Church, Clinton.

Dann Stampley, missionary to Ghana, has completed furlough and returned to the field (address: Box 9232 Airport, Accra, Ghana. She is a native of Bentonla.



The WMU of NEW HOPE BAPTIST CHURCH, LEE COUNTY, used as visual incentive for this year's Annie Armstrong Offering "Fruits." Each piece of fruit had a monetary value. Children as well as adults gave. Total offering was \$688.00, which went over the goal. Pictured are officers of New Hope WMU. From left: Mrs. Jackie Webb, Diane Clark; Pat Christian, Lyndie Davis, pastor, Jane Hinson, Lisa Timmons, Janet Clark, and Betty Upton.



BOLIVAR ASSOCIATIONAL BROTHERHOOD sponsored a Baptist Men/Boys Run-A-Thon on behalf of the Central Hill pavilion project. There were 23 men and boys who participated in various events. A much larger group of parents and other spectators were present. Eleven received trophies for placing first in events. Following the run, a picnic featured a program based on state home mission emphasis. Odiss Henderson is director of missions.

Staff changes

Army calls Ruleville pastor

A. M. "Sonny" Moore, pastor at Ruleville Baptist Church and Blaine Baptist Church for six years, has gone into active duty with the Army. He will serve as chaplain for the First Infantry Division of the Sixth Army at Ft. Riley, Kan. His new duty station will be Normandy Chapel at Ft. Riley. Moore has served two years as chaplain in the Mississippi National Guard at Senatobia. He has been a member of the Mississippi Baptist Convention Board for the past five years. His former pastorates included Pass Road, Gulfport; Tillatobia; and Paul Church, Tallahatchie County.

Bill Duncan will begin work as pastor of First Church, Booneville, June 20. He goes from a pastorate in Louisiana. He was pastor of First Church, Long Beach, Miss., before moving to Louisiana.

Gene Hendrix, minister of education at First Church, Clinton, has resigned to become minister of education at First Church, West Monroe, La. He begins work there June 23.

James T. Dykes, director of bands at East Central Junior College and minister of music at Clarke-Venable Memorial Baptist Church in Decatur has resigned both positions to enter Southwestern Baptist Theological Seminary, Fort Worth, Texas in the fall. He will be working toward a degree in church music and religious education.

He received a bachelor of music education degree in instrumental music from Mississippi College and master's degree in music education from Mississippi State University.

Mt. Nebo marks centennial

Mt. Nebo Baptist Church, Rt. 1, Collinsville, will hold a homecoming centennial celebration on June 27.

The church was organized in 1882 in a rural community called Battlefield. Men of the community cut logs and built the church. The present building was constructed after the previous one burned in 1973.

Services will begin June 27 at 10 a.m. and continue all day. Special speaker

Thursday, June 10, 1982

BAPTIST RECORD PAGE 5



THE 30 X 60 MULTI-PURPOSE BUILDING for Jones County Junior College BSU is becoming a reality because of the hard work of men from churches and associations of an eight-county area. One recent Saturday 27 men, pictured from Perry County, donated their day to put up walls and add the roof.

Springdale Baptist Church (Attala) had a Mother's Day service honoring five young mothers and their babies: Mrs. Hely Meyers and Joshua; Mrs. Allen McDaniel and Jeremy; Mrs. George Dodd and Eric; Mrs. Frankie Hughes and Martha Lynn; and Mrs. Sam Brunt and Matthew. The church gave each baby a yellow New Testament. The pastor is S. W. Davis, Jr.

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Bible Book Series

David's return to power

By Howard E. Spell, Clinton
2 Samuel 19:15a, 6b, 11a;
20:1-2, 6, 15, 21b-22

I. Joab's rebuke of David (19:15a, 6b, 11a)

One can only try to understand something of the confusion that must have prevailed following the death of Absalom. The forces who were loyal to David could have felt that some celebration was in order since they had been victorious. At the same time the men who had followed Absalom must have felt a considerable amount of uncertainty in regard to what their fate would be. There was no other leader apparently who wanted to take up the struggle in the place of Absalom, and those who had supported him could easily be accused of treason in rebelling against the king.

Coupled with the confusion among the people was the pathetic figure of a father, king though he was, grieving over the death of his son. There can be little doubt that his grief was heightened by his own failure in his relations with that son. The years of silence when he should have spoken would likely haunt him for a long time.

It was against this background that Joab finally went to David and rebuked him. One's estimate of or characterization of Joab would certainly be influenced by his or her own personality and feelings. Joab was an able military leader, hardened perhaps by campaigns against ruthless enemies, and yet he now faced a dilemma. He must have had unusual respect for his king, and could sympathize with him vicariously in his grief, but he could also see immediate deterioration in the monarchy. Thus he can be forgiven somewhat for an exaggeration in saying that David loved those who hated him and hated those who loved him (19:6).

David was reminded that people had saved his own life and those of his family, and yet he was acting as though he would have been happy had the people all been killed if Absalom had been spared. We may accuse Joab of unnecessary severity, but he saw that something had to be done. The people were in turmoil.

Since David had been firmly entrenched as king in Jerusalem before Absalom's rebellion, it seems odd that with the death of Absalom and the scattering of his forces, David did not return at once to the city. Everyone seemed to be waiting for some group or some individual to make a move.

Finally David did send a message to Zadok and Abiathar to ask the leaders, "Why should you be the last to help bring the king back to his palace?" (19:11b TEV). David reminded the leaders in Judah that he was also from Judah and a kinsman of many of those remaining there.

II. Some related events

It may have been because Joab had killed Absalom that David promised Amasa he would make him the captain of the host in place of Joab. In this it would seem that David was surely not thinking rationally about the future of the kingdom and of his own reign. Joab had proved himself an able leader, and apparently most of the army trusted him, but now he was to be replaced.

One can only wish he knew the truth in the different stories of Ziba and Mephibosheth as to why the latter had not cast his lot with David and left Jerusalem with him. David's statement in 19:29 would lead one to believe he was uncertain in his own mind about which one to believe.

Since the men of Israel were apparently not invited by those in Judah to share in the return of David to Jerusalem, they came to David voicing an objection to their having been left out (19:41-43), and a strong altercation between the two groups developed. Even today it is interesting to see what people will do when they feel they have been slighted or overlooked in the awarding of some honor.

III. Sheba's revolt (20:1-2, 6, 15, 21b-22)

We know little about Sheba other than he was a "worthless fellow," a Benjamite, and the son of Bichri. He must have been personally ambitious and seemingly thought the conflict between the men of Israel and the men of Judah was more serious than it was. Thus hoping he could rally the forces of the ten tribes around himself and wage a successful war against David, he issued a call to arms which was directed largely to the men of Israel.

That David had made a mistake in appointing Amasa as the captain of the hosts soon became evident, for he failed utterly to carry out the orders of his king. David then had Abishai, Joab's brother, to lead the army, feeling in all likelihood that Joab would go along with his brother. They were to pursue Sheba before he could fortify himself in some city. The murder of Amasa by Joab and the way in which it was done seems utterly uncalled for and puts another dark blot on the character of Joab.

Following the death of Amasa, Joab and Abishai continued their search for Sheba and laid siege to Abel Beth-maacah where he had taken refuge. After a time a wise woman in the city asked to have a conference with Joab. In their conversation she raised the question of their seeking to destroy all of them, but Joab assured her they had no desire to kill civilians.

They sought only Sheba who had lifted up his hand against the king, and told her they would depart from the city if Sheba were delivered unto them. When the inhabitants threw the head of Sheba over the wall to Joab, he lifted the siege and he and his men returned to Jerusalem. Sheba's revolt was ended.

This lesson should have reminded all of us of the importance to be placed on firm decisions and actions. Most of the events related in the lesson were the by-products of unrest. There are many people who can testify to the fact that unrest is fertile ground for Satan and his work.

Missionary news

Conerlys arrive in Costa Rica

Mr. and Mrs. Rodrick E. Conerly, missionaries to Peru, have arrived in Costa Rica for language study (address: Instituto de Lengua Espanola, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a native of Oskya, Miss. The former Caroline Powell, she was born in Franklinton, La., and considers Oskya, Miss., her hometown. They were appointed in December 1981.

Kevin and Alice Reece, missionary journeymen to Kenya, have returned to the States (address: 1405 N. Main St., Boaz, Ala. 35957). They were employed by the Foreign Mission Board in July 1980 for a two-year term of service in Mombasa, Kenya. Son of Southern Baptist missionaries, he was born in Berea, Ky., and also lived in Nigeria while growing up. The former Alice Hunt, she was born in Meridian, Miss., and also lived in Taiwan where her parents were Southern Baptist missionaries.

Frederick and Deborah Davis, missionaries to Japan, have arrived on the field to begin their first term of service (address: 38-5 B Minami-cho, Itabashi-ku, Tokyo 173, Japan). He was born in Marianna, Fla. She was born in Laurel, Miss.

Knoxville World's Fair includes Christian witness by Baptists

By Norman Jameson

KNOXVILLE, Tenn. (BP)—The 248 air conditioned seats in Baptist Pavilion at the 1982 World's Fair in Knoxville spell welcome relief for scorched visitors to the world's largest steam cooker.

Officials of the fair expect 13 million guests before the close Oct. 31.

Southern Baptists provide the opportunity to lower body temperature for a chance to raise spiritual temperature with a rousing live musical presentation of the gospel.

"Love, You Spoke a Word," written by Ken Medema, premiered April 29 in the packed Knoxville Civic Auditorium. The audience, mostly local Baptists with a healthy sprinkling of Baptist journalists in town to cover the fair's opening, received the initial performance enthusiastically.

A nation-wide talent search produced 16 college young people, now a trained team called PowerSource, who perform the musical six to eight times daily in the Baptist Pavilion in the very heart of the fair.

Using parody and humor, the musical drama tells the biblical story of creation, crucifixion and resurrection of Christ, and the role of Christians in the world today.

The production, sure to become popular in Southern Baptist churches, has four parts, all with lively tunes and striking, powerful lyrics. The words are as modern as warnings of "nuclear thunder," as ancient as the refrain "Death, where is your victory?"

Preceding the performances of PowerSource is a powerful slide-show presentation "The Word Is . . . Energy." Primarily written and produced by Wayne Grinstead of the Baptist Home Mission Board, the production, using 16 slide projectors, moves quickly from man's worship of energy, such as lightning and fire, to the Christian's responsible use of energy.

Eventually, we must go beyond energy to faith and the one who created spiritual energy, the film says. "Jesus came to point us to the source . . . GOD."

145 church, college and BSU choirs are scheduled between performances

of PowerSource and the media presentation.

Strolling clowns and puppet teams in wagons will tour the grounds to attract visitors to the pavilion, already centrally located.

A Christian flag adorns the pavilion roof, visible from the Sunsphere, the outstanding structural feature at the fair. The flag was shown on national television during opening festivities and television commentators identified the International Court of Flags where Reagan and dignitaries spoke, as "next to the Baptist Pavilion."

A carillon, with a large clock, SBC logo and cross at the top, was erected in the waning hours before opening day. It chimes the hour, and plays hymns during the day. The Baptist carillon closed opening day festivities with a hymn and chimes.

(Jameson is BP Feature editor.)

Hong Kong—Hong Kong Baptist Theological Seminary celebrated 30 years of existence in March. Actually established in 1951, the seminary has trained more than 500 pastors and lay leaders. Late 1981 enrollment in day classes was 45.

Devotional

Some possibilities

By Paul D. Aultman, pastor, First, Ocean Springs

Psalms 8:4-8

The psalmist asked the question, "What is man?" I choose not to attempt to define man, but rather present some of man's possibilities for the good, noble, heroic. The world is filled with enough "knockers" and "knocking." Let's be as Jesus. He was constantly seeing the possibility for good in folks.



Aultman

1. Man has the capacity to see and to enjoy the true, the good, the beautiful. Made in the image of God, given a brain and a personality, man has the possibility of living like a "man" in this world. Why be satisfied with the sordid? Why stumble and sink in the marshes when one's feet can walk on the heights with solid rock underneath? Why live life like a hermit in a dark cave when the world is so full of light and beauty?

2. Man, even you, has the capacity to face life with all its adversities and be triumphant. We have the capacity to do what God wants us to do because, if allowed, he will pour the energy of his being into us. You don't have to live life like a beggar. Let God help you turn every misfortune and trial into adventuresome living.

3. You can achieve, especially for him. This does not mean that you will make the headlines or that your story will be on TV. Most of the victories of Christianity are won by unknown, unsung heroes of the cross. God has endowed you with the possibility of doing something for him in a way no other could ever do it. Find it. Do it.

4. There is the possibility for love. You don't have to hate. You don't have to be jealous. We are creatures of choice. What are you choosing to be today?

5. The most wonderful possibility for man is that he can be rightly related to God. Man can become a child of God through faith and trust. Who are you? What are you? Think of your possibilities.

Life and Work Lesson

Justice as well as liberty

By James L. Travis
Pastoral Services
University Medical Center
Jackson, Mississippi
Deuteronomy 1:16-17, 16:18-20,
25:13-16

"Liberty and justice for all." This phrase in the pledge of allegiance to the United States of America is probably familiar enough to most of us (over 40!) that it rolls off our tongue without much thought when we are repeating it. But it is a powerful phrase. It contains the great truth that liberty and of itself does not mean that justice will prevail. It is not enough simply to experience release from whatever bondage has held us.

It is important intentionally to structure life so that to the highest degree possible a basic kind of equity will prevail among the people. Whereas liberation often means the drastic revision of social structures, to bring about justice means that there must be the building of those kinds of social structures which enhance access to the resources of life. "Liberty and justice for all." It is a powerful phrase, and it by no means came to exist only in the history of this nation. In a sense it has its roots in the ancient history of a little nation we call Israel.

I. Where it began (1:16-17): In this rehearsal of what must have been a speech of Moses as the people of Israel prepared to move into Canaan, reference is made to one of the early complications in his leadership of the Jewish people as they came out of Egypt. While early on it was possible for Moses to act as the sole dispenser of justice and fairness, soon it became apparent that the job would be much too heavy for him.

In this account it is noted that Moses addressed the people with his plight of overwork, and in the verses studied in this lesson there are spelled out some basic principles for delivering just decisions in matters of arbitration and settlement. These principles are still very applicable to our legal system today.

First of all, and perhaps basic to the Judeo-Christian faith is the imperative to give the disenfranchised, the "stranger," as much access to justice as those who are a close and integral part of the system. The stranger, in being singled out for justice, becomes as important an individual as the most respected and significant leader among the people. This is one of the

hallmarks of the Judeo-Christian faith.

Our God is one who especially gives attention to those whose feeble position in society scarcely enables them to wrest justice from an otherwise partial system. And so, the judges were not to "respect persons in judgment." This did not refer to a basic depreciation of persons. Rather, it called for the kind of impartiality so that the "small as well as the great" would have a fair shake.

A second principle is a basic kind of fearlessness in rendering just decisions. It is easy to be intimidated when anyone is trying to judge rightly in a situation. It is not only that we fear for our physical safety, but often we are threatened by ridicule or other kinds of more subtle intimidation if we speak forthrightly what we see to be the truth in a situation. An undergirding awareness to enable persons, including persons in the courts, to dispense justice fairly and to face their own fearfulness is the awareness that behind it all the judgment in some way is rooted in the righteousness of God.

A third principle that Moses laid down was that of a recognition of limitations. He made it clear that if the judges encountered a situation which was too complicated for them to resolve with a sense of adequacy and appropriateness they were to refer those on to him.

This may be something of a forerunner of our court system where appeals may be made to the higher court. This does not necessarily mean that those in the higher court are more skilled or learned or even just in making decisions. What it does basically mean is that the distance involved from the immediate situation may make it possible for more objectivity and fairness to inform the final decision that will be made.

II. Honest judges and fair business practice: essential for a stable nation (16:18-20; 25:13-16): Justice was a theme to which the writer of Deuteronomy returned again and again. In the passage in the 16th chapter, it is evident that this writing comes from the time of the monarchy some six centuries after Israel had occupied Canaan. The reference to "officers," as well as judges, implied the development of a royal court. These persons were not elected by the tribes to mete out justice, rather they were more involved with the military aspect

of the monarchy. So the admonition given in this section, reflecting no doubt the words of Moses at that earlier time, applied primarily to those who would sit by the gates of the cities and dispense justice.

Again, there are several principles spelled out similar to ones stated earlier, but with a new emphasis. The judges were (1) not to wrest judgment, that is, they were not to force decisions in a situation that distorted the truth; (2) they were not to show partiality and; (3) they were not to take bribes. A basic insight is shared that to become indebted to persons in making a just decision has a way of altering objectivity and blinding one to the truth.

It is also important for fair practices to prevail in the business world. Specific prohibition here is made against the kind of shady practices where different weights were used for buying or selling. That is, if one were to be purchasing goods for resale, he would (if he indulged in this unfair practice) use weights that actually weighed less than they were supposed to.

Then on resale the individual would exchange weights and use those which weighed more than they were supposed to. Thus, the old business formula, "buy low and sell high," was insured by that kind of practice. This is not an indictment against skillful and shrewd marketing practices. It is a statement against the employment of illegal or unfair means whereby one person takes advantage of another.

In both of these passages, the admonitions are linked to the kind of existence which Israel would enjoy as a nation depending on how she made distributive justice a priority. While this may sound calculating on the one hand, on the other hand, it is a straightforward recognition of a basic truth in life. Insofar as any person, group, or nation attempts to implement whatever means are available to insure justice for all, to that extent that person, group, or nation will live out of a stability and abundance that would not be the case otherwise. It does not mean that life would have no problems, but it does mean that the problems would be set within the context for more adequate solution.

A diplomat is a man who remembers a lady's birthday but forgets her age.—Anonymous

Uniform Lesson

Zacchaeus: an oppressor liberated

By Louie Farmer, Jr., Hattiesburg

Luke 5:27-32; 15:1-7; 19:1-10

Taxes! Taxes! Few things have spread more terror to the hearts of people down through the ages than taxes. Any country must have money in order to operate. How this money is gathered and by whom has always been a problem because taxes "touch us where it hurts" and because they have built-in possibilities of injustice and fraud.

I. The publicans

That "injustice and fraud" is the basis for our lesson this week. By New Testament times the Roman government had developed a system of tax-farming in which they auctioned off to the highest bidder the privilege of collecting taxes in a certain district. The successful bidder paid a specific amount to the Empire and was allowed to retain the proceeds from his tax-collecting. As a result he collected whatever the traffic would allow. Often excessive taxes were demanded and excessive force was used to collect them.

Understandably, this system created a class of despised government officials who became wealthy. These officials, called publicans, were mostly Jews who sold out their own people and collaborated with the Roman oppressors. The chief publicans were usually Romans but some, like Zacchaeus, were Jews. The Jews classed all publicans with harlots and all sorts of sinners. Publicans were not allowed in the synagogue, were not allowed to testify in court, and certainly were not allowed to eat with other Jews.

II. Jesus and Levi (Matthew) (Luke 5:27-32)

After Jesus healed the man who had been let down through the roof of Peter's house in Capernaum, he went out and saw Levi (later called Matthew) sitting in his tax booth. Levi was a lower rank publican than Zacchaeus was but just as despised and was wealthy.

It just may be that this was Jesus' first encounter with Levi but it seems more likely that they had talked before. Levi could have heard Jesus teach by the sea but he would not have been welcome in the synagogue. It seems that Luke could have written, "To make a long story short, Jesus said to him, 'Follow me.'" Levi must

have been rather dissatisfied with the "racket" he was in, for he just got up and left it all behind.

Usually a new convert to Christ wants to share the joy with his friends. Therefore, Levi made a big banquet at his house honoring Jesus and invited a great number of publicans and other people.

It seems an odd custom to us, but it was usual for others, who were not invited, to come and stand around the wall watching the festivities during the banquet. Among those who watched were Pharisees and scribes. In an effort to create dissension among the followers of Jesus, these religious leaders murmured aloud to the disciples, asking why they were having table fellowship with these publicans and sinners. When Jesus heard what the hecklers were saying he told them that he had come to call sinners, not the righteous to repentance.

III. Jesus and the publicans

In the Sermon on the Mount, when Jesus was teaching his listeners to love their enemies he said, "Why should you expect God to reward you if you love only the people who love you, for even the publicans (whom you despise) do that?" (Matt. 5:46, TEV).

When Jesus was giving instructions for settling a difference with another Christian he said if he will not listen to you let him be as one with whom you do not associate. Jesus' words were, "Treat him as though he were a foreigner or a tax-collector" (Matt. 18:17, TEV).

Again Jesus in Matt. 21:31,32, told the chief priests and elders in the temple that publicans and harlots would go into the Kingdom of God ahead of them because John the Baptist came telling them the right way to live, and they believed, but the chief priests and elders did not.

In another part of our larger lesson for today (Luke 15:1-7) a number of publicans and others were listening to Jesus teach. The Pharisees and scribes grumbled because Jesus associated with these publicans. Jesus told them the familiar story of the lost sheep whose shepherd left the 99 and went to find him. When the lost sheep was found the shepherd rejoiced greatly. The point Jesus was making was that every person was precious to God and that when even a publican was saved there is joy in heaven.

Jesus' story of the two men who went to the temple to pray is recorded in Luke 18:10-14. One was a self-righteous Pharisee and the other an humble publican. It was the publican rather than the Pharisee who "returned home forgiven" (Living Bible.)

In all these references to publicans it turns out that the religious leaders thought there was no hope for the publicans but that Jesus accepted them just as other unsaved people.

III. Jesus and Zacchaeus (Luke 19:1-10)

Jesus' last trip was to Jerusalem for the Passover. He came east of the Jordan, crossed the river and entered Jericho, where he restored sight to Bartimaeus.

As Jesus continued through the city of Jericho a great crowd followed him and the sides of the road were crowded with viewers. Zacchaeus, the chief publican of that district came into this crowd, hoping to see Jesus as he passed. Because he was physically short and probably because the crowd was not cooperative with this despised publican he could not see Jesus for the crowd.

Forgetting his dignity, Zacchaeus ran ahead of the crowd, climbed up into a sycamore tree and waited, hidden on a branch above the road. We can only speculate as to what he hoped would happen, but surely he could not have hoped for all that did happen.

As Jesus approached he called Zacchaeus by name and asked him to hurry down for he must stay at Zacchaeus' house that night. The "must" is explained in verse 10 where Jesus said he had come to seek and to save the lost.

That is just what happened. After some amount of fellowship and conversation, Zacchaeus stood and vowed to give half of what he owned to the poor and that to whomever he had cheated he would restore fourfold. Although the verbs "give" and "restore" are in the present tense they are promises of what Zacchaeus would do in the future and not boasts of his life thus far.

Because of Zacchaeus' faith and evidenced by his determination to begin a new life with new priorities, Jesus said that salvation had come to Zacchaeus' house that day. He had been liberated from his obsession for making money at any cost.